



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

II. BRAHMANICAL INSCRIPTIONS IN BUDDHISTIC TEMPLES IN SIAM.

BY A. BASTIAN, M.D.

Presented to the Society Oct. 26, 1864.

Buddhism in Siam is affected by a mixture with Brahmanism, although not to such an extent as appears formerly to have been the case in Java. Still there are traces to show an early influence of the Brahmans on the Thai races, as it has been more recently observed upon the Manipureans and the most of the tribes in the Assam valley. In Burmah one finds often little temples of local deities or Nats, connected with the Buddhistic monasteries, similar to the Dewalas in Ceylon; but the functions of the Brahmans, the so-called court Brahmans or royal magicians, are for the greater part only exercised inside the precincts of the palace and limited to them; whereas in Siam they preside at and conduct all the public festivals of a political and agricultural character. They exercise a still greater influence in Kambohia, the center of an ancient civilization, as shown by the newly discovered monuments there. According to the Siamese "History of the Northern Towns" (*chongsavadan müang nüa*), Savanthevalok or Sangkhalok, the most ancient town, was founded by the descendants of Mokkala and Saribut, the chief disciples of Buddha, on the advice of two Brahmans, called Satxanalai and Sitthimongkhon. The lately revised edition of the history (under the superintendence of the present king himself) speaks of five Brahmanical races or tribes, called Adan, Vayathük, Ramesuen, Thesaratri, and Phiri, who came from the country of Ramarat, and brought with them the sciences of letters and numbers, to instruct the Sayam nation (Siamese) and regulate the social institutions. A Brahmanical professor whom I consulted about it, here in Bangkok, spoke of eight (another of ten) families of Brahmans, but had only reference to a modern emigration, happening under king Narai of Ramarath, who, hearing that another four-armed monster* was reigning in Sri-Ayuthia, sent him the image of Phra-Inswen (Siva) and other deities, which are now preserved in the Brahmanical temple of Bangkok.

Amongst the pictures adorning the walls of one of the Vat (Buddhistic monasteries) in Bangkok, called Vat Suthat, I found the drawings of some of these Brahmans (Phrahmana), with explanatory inscriptions, of which the following are specimens:

I. "This is the figure of a Phrahm (Phrahmana or Brahman), belonging to the tribe (race) Vaiyathük, who lived originally in the town of Ramarath (Ramaratta, or city of Rama). They wear the hair bound up in a knot behind. They dress in white garments, and are skillful to arrange the twelve festivals and ceremonies of all kinds, using the Vitsanu-Mon (a *mon* or *mantra*). They worship Phra-Naray (Naraya-

* Vishnu or Narayana is nearly always represented with a plurality of arms (according to his different *avatas*), but most generally the number of four prevails.

na or Vishnu) as the Lord, as the highest One in the world. And the four races of Phrahm, that is, the race of Ramahet, the race of Phe-sankri, the race of Vaiyathük, the race of Phiri, use to carry shells and long beaked jars to pour out the water, consecrated by the Saiya-Mon, in sprinkling people, to liberate them from misfortunes. Some blow the shells and beat the sonorous wood, others play on the drums in melodious concert, to spread glory in the dwellings of men."

II. "This is the figure of a Phrahm of the race Phi-Ramarath, deriving its origin from the town Ramarath. They wear the hair in a high pointed knot on the middle of the head, resembling the (pointed cap called) *xadinmonxada*, and then wind the cloth of a costly turban round it. They dress only in white garments to adorn themselves. They know the Sinlaprasat (magical or natural sciences), being expert in the Vethangkhasat-Pakon and the Xatxu-Vethasat, and use the Iswen-Mon (*mantra* of Siva) for the figure of the Vitthi-Sai. They observe different festivals, as for instance the Thavathot-Phitthi (the twelve monthly festivals of the year). They worship Phra-Inswen as the Lord, declaring him to excel in the world."

III. "This is the figure of a Phrahm, belonging to the Phiri race, called Nalivan in popular talk. They lived originally in the town (country) of Ramarath (Ayuthia, the old capital of King Rama of the solar race in northwestern India). They wear the hair falling down on the shoulders, the head wound round with costly clothes, as a turban, over equal lines of hair pulled out. They are expert in the Trai-Phet (three Vedas), and dress handsomely in white clothes. They understand the arrangements of the different festivals. They worship Phra-Uma-Phakhavadi (Bhagava, as the spouse of Siva), as the supreme deity of the world. And the five races of Phrahm, spoken of here, are in the habit of inserting ornamental rings in the ears and on the fingers. They hang rosaries on their necks, after the manner of Dabot (hermits).* On the upper arm of the right side they tie the Phrot (inscribed with mystical characters). They wear the string Thuram over the shoulder. During the time they celebrate festivals, they eat neither deer nor fishes, but take only fruits of the trees and sesame-seeds for their nourishment."

The books of the Brahmans, mostly consisting in the text-books of the festivals (*kamphi phitthi*), are written in a kind of Devanagari character, which, although it is read, is not now understood by the Brahmans settled in Siam. They are collectively called *Kamphi Saiyasat*, and include the here so-called Vethang or Vedas.

One of the Brahmans, whom I questioned about the affairs relating to his race, said I should find a full account of the Brahmans in a book he gave me. This proved to be the deposition, taken down on royal order, of a Brahman, probably a begging Fakir, who some years ago (1830) had arrived in Bangkok from Benares. It begins thus :

* The Dabot are generally identical with the Rüsi, or hermits, but sometimes refer to a kind of Pratyeka-Buddha. In Japan, large images of Shakia (Sakyamuni) are called Dai-but, as for instance in the old capital of Kamakura, and explained in the language of the country to mean the great (*dai*) Budh or Buddha.

"On Monday, in the tenth month, the eleventh night of wane, at the era dating 1192, the year of the tiger, the second of the cycle, the nobles Phra-Amoramoli, Luang Nontheb, Chao Tha Phrahmana, and Nai Hong sat down together to interrogate the Brahman called Achuta, who gave the following account :

'I was born in the town of Pharanasi (Benares). My father bore the name of Yethariya. He was a Phrahmana-Theva-Phrahm, of a family belonging to the Vasistha tribe, out of which the royal teachers are furnished. I had to do the royal work, together with my father, and got monthly fifty rupees. Of Hindus, there are in the town Pharanasi ten family tribes: 1, the Larati-krakun (krakun or family) of the Pharathavaxa-khotr (khota or race); 2, the Arayan-krakun of the Khavakakhotr; 3, the Mahratha-krakun of the Samati-khotr; 4, the Tetangkha-krakun of the Mani-khotr; 5, the Thinadara-krakun of the Narathakhotr. These five family tribes are of a sinful race, as they eat flesh and fish. Then there are, 1, the Sarasut-krakun of the Vasistha-khotr; 2, the Kamakabutta-krakun of the Kosiya-khotr; 3, the Koma-krakun of the Bunlasati-khotr; 4, the Maithen-krakun of the Samittat-khotr; 5, the Uthakanta-krakun of the Khotama-khotr (the race of Gautama). These five family races form the Phrahmana-Theva-Phrahma-krakun. They observe the five precepts continually, and do not eat flesh, nor anything which has life, living only on milk, butter, beans, and grain. They cook their own rice. Those who are not comprised in these five tribes of Brahmans are called Hindu. Because these tribes excel above all others, they are called Phrahmana-Theva-Phrahma-krakun (the Brahmans of the family of the god Brahma). They worship Phrahkodom (Sommana-kodom or Gautama), and hold him in reverence above any other Thevada. In celebrating festivals, they make offerings to Phra-khodom first, and then to Phra-Iswen and Phra-Narai (Narayana or Vishnu). The Sanskrit language is esteemed very highly. In addressing his Majesty the king, only Sanskrit words must be used. The holy books of the Trai-Pidok, called Phuttha-Sastram, are not written on leaves, but in paper books.'"

The report goes on then to speak about the monthly festivals, and that whoever wishes to be buried in the town of Pharanasi (from whence he will go straight to heaven) has to pay thirty rupees to the king. After a description of the holy places of Buddha at Khaiya (Gaya), the Brahman continues, that the names of all the orthodox kings were inscribed there, and that lately only Padungpu, king of Angva (Ava),* had sent an embassy, but that the name of the king of Siam was wanting still. He was therefore sent by Uthitchanarai, king of Khaya, a relative and dependent of the king of Pharanasi, to see how it stood about the town of Ayuthia, founded by Rama on his return from Langka (Ceylon). The first mention made of the English (Ang-kris) during the overland voyage occurs on the Brahman's arrival at Yakaiya (Arrakan).

* An account of which is to be found in the Asiatic Researches, contributed by Colonel Burney, who at that time lived in Burmah, as the English Resident.